

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

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PROSPECTUS

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CORNER STONES
A Discourse for Young Ladies
BY MRS. MARY LOUISE BROWN

The subject which I wish to present has not the attraction of novelty, and it is not improbable that I may fail to furnish any new suggestions respecting it.

However the vast importance with which it is fraught and the bearing it has upon future destiny, is my apology for pursuing it. May I then succeed in impressing upon the minds of young ladies the importance of forming characters, truly noble and good, and open before them some of the avenues by which this great end of life may be attained, my aim will be secured. There is, in the sacred record, a passage that seems to unfold a mine of wealth, which, the more it is wrought, the more of pure gold it reveals.

Perhaps this subject cannot be better elucidated than by an explanation of this passage. Not intending to write a sermon, I would rather avoid taking a text: but the Bible is so rich, and sums up, in a brief sentence, so much of truth that I am persuaded to appeal to it, for the foundation of my remarks.

We find in the one hundred and forty-fourth psalm, verse twelve, these words:

That our daughters may be as corner stones, polished after the similitude of a palace.

Perhaps it may be well to notice the text.

That our sons may be as plants grown up in their youth,
that our daughters may be as olive trees, polished after the
mode of a palace. Their seed may be full of oil,
affording all manner of store, that our sheep may bring
forth thousands, and ten thousands in our streets. The ox
may be yoked in labour, that there be no breaking in
the yoke; and that there be no complaining in our streets.
Hallelujah to that people that is in such a state, yet happy
that is in such a land is the Lord

This beautiful and eminently descriptive image is a shared perception, a high social code. Perhaps no image of the *franchetta* could not have been portrayed of a person which was a status not afforded to the class designated. It makes no sense in our daughter's story point in the story for them with the value of their own

one. And in the same time it is possible to find some of mind and heart which continue to realize the worthy representation of a figure as both just and beautiful as the original, while in the measure of the power which the young blood carries in the world, there, too, would come a development more expressive by far than any. That is what is transported into a young body, and we should realize it. Is the young man?

The actual size of an editor of an investment paper, in
agrees with the two deposits, and with the whole the
case of the two deposits, and with the whole the

portant to the building, that it would not only be incomplete without it, but foundationless. The such a figure may be applied to our daughter, gives an elevated conception of their worth places them at once in an honorable position, a position of importance, a position of so much value in the social life that it becomes us to inquire carefully into their accomplishments and resources.

It may be ~~over~~ just here, in defining more carefully the language employed in the figure, to examine its use in other portions of Scripture. In Isaiah xxi, 16, we find these words:

*Behold I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation, &c.

Again, in Ephesians 24—Jesus Christ is represented as the chief corner-stone of the household of God. This exhibits clearly the first of the figure.—‘That our daughters may be as corner stones polished after the similitude of a precious stone.’

palace. A worthy position is assigned to our daughters, a position of value, of importance, not so much, let it be told, or so strikingly adapted for display as for usefulness. Here we may gather instruction. Let us pause like the bee in each flower for its drop of nectar.

A useful position is granted. They shall be as corner-stones. How expressive the figure as revealed in this aspect.

A corner-stone is not mainly valuable as an ornamental part of an edifice, but is essential on account of its utility. How shall we explain the possibility of such a position?

Our daughters are not mature, their resources are but partially developed.

We naturally look forward to their future as the sphere of their activity and effort.

Our daughters are in their spring time, the season to sow
plant and water.

But there is another view to be unfolded. There is no promise of to-morrow, even for the young. We are admonished to "work while the day lasts." Our daughters are in their young strength. Here we find one grand secret of

their power. A vigor of body, a freshness of life, undaunted by disappointment or failure. 'What ought to be done must and shall be done, may safely be adopted as their motto.

Howe it appears that there is foundation for a social structure, in solid substantial attainments. But we are anticipating. Let us examine some of the prominent traits exemplified by the figure.

In a certain sense we look for strength, firmness and solidness. Such are exactly the qualities we need for the foundation of our social institutions. Before our young ladies are fitted for the position of career-women, we must test their strength, depth, and firmness of their characters.

It is not enough that they are pretty, graceful or even elegant. We are in search of substantial, we are looking for character. We want that physical strength which is the result of a regular life, of discipline, of the knowledge of life and health, regular hours, proper food, sufficient exercise, ideal conditions for sleeping and preserving health.

[illegible]

Not worthy of the genre, we are illustrating they were
on our system designed by us significant as a response.
Now we have a new young man who has been in my school

circle—who give tone to our social intercourse, worthy of the position they hold. It is their prerogative to decide upon the themes for conversation at social gatherings.

Conversation cannot rise above the level of their capacities and tastes. Sentiment that they improve what their minds and hearts are prepared to feel their position nobly and truly, will cease to be missed.

It has been remarked by gentlemen when speaking of light trashy literature, novels, &c. "We would not spend our time reading them, were it not necessary to be able to converse with young ladies, at a social party." Must it be thus?

Are not young ladies willing to lose this opportunity in an honorable manner? Will they not gladly themselves to conduct the conversation, and influence the reading of general society, in a worthy and ennobling manner? Where young ladies are uncultivated in mind we have reason to

entertain games or social circles, in the place of music, science or poetic readings, and novels to read. The influence of these upon so ideal life is more extensive than young people are aware. They carry onward to the future the life's maturity their intellect imparts. I have often heard young men of cultivation and intelligence engage in the society of young ladies, in such supremely silly circumstances, that did I not know them under other circumstances, I should suppose them to be perfect fools. I understand this condescension, we should be glad to see the tone of society elevated by its contact with young ladies, and this may be really attained by an increased intelligence on their part, and a choice of solid substantial reading, and a disbanding of frivolous common places, and ridiculous, undignified pastimes. Amusements are proper and right, when of a type suggested by cultivated minds. Wit and humor, refresh and enliven social gatherings, and are adapted to supply the wants so poorly met by many of the idle amusements of the day.

Dismissing this department of our subject, we pass and consider, next, the influence of young ladies upon the older members of society.

Parents who have not themselves enjoyed such material culture which the present day affords, struggle to attain them for their children, and are in turn rewarded by the considerable wealth it brings to their friends. So that the standard and it true, that the mother's efforts and often the father's also, are measured by the daughter's amen. When the daughters choose increased style of living—clear, display, fashion, dress and pay, it is for them the highest social toll. If the daughters are not educated in the ways of life which the parents strive to show, the family prestige which has been created, their life-long wealth, their home and frugal habits, making true the saying that the daughters of their fathers come upon the world ill-fashed and wrong-headed, give place and make room for the new-fangled upstart, who is called an American. The home is run over, the old sofa or chair and as many other articles of furniture will be sold or rapidly

[illegible]

Surely none are so poor that they may not have a share of books, yet we are sometimes made homelike, by visiting where we find every other imaginable sort of book, but lack around us the books. Perhaps we choose to discover a Bible, and a better book, a dictionary and an almanac. Well! The Bible is in itself, worth more, infinitely, than all the good libraries in the world would lay, with it out. Still, if the Bible is properly used, we believe it will create a thirst for knowledge, with real intelligence, it will prompt us to find out all the good which is within our reach.

We are now prepared to speak of the strength of moral principle. This is conspicuous everywhere, because it is divine. As the cornerstone of our social structure, we are firm, unshakable, fixed, immutable principle. We want good men, who reverence the good and the true, who seek to know the right with the expectation of practicing it.

How many perplexing questions, at the outset of life, are referred to the simple form. Is it right? Is it duty? Would God approve? Does conscience sanction? With such a series of questions, the great problems may be truthfully answered. Here is the algebraic x , that never fails to bring a reliable solution. What would be the influence upon society of such a position taken by any class of individuals? Would it not be a powerful instrumentality for christianizing and reforming the world? As yet, we have had no such class. The individual is rare who has attained so firm a foothold. Yet it is attainable; it is and must be the Bible standard. We are not only called upon to practice right, but to show a disapprobation of wrong. It may be done without words. Many times a look is sufficient. Such expressions are never lost, no one loses respect by them; the wrong action loses respect, and much is gained. Politeness never requires us to show sympathy with wrong.

True politeness is in itself, a christian principle. It is nearly synonymous with kind benevolence. By noting a few examples, this may be clearly seen. Catherine Beecher has given us a definition worth remembering. "Good manners are the exterior of benevolence." What a definition! How comprehensive, how truthful! By comparing it with facts, we are enabled to judge how we may appear, when ignorant of the ever fluctuating forms and conventionalities of social life. We find some customs are dictated by kindness; such should never change, they have their foundation in the intrinsic nature of right. A kind act, dictated by a benevolent heart cannot fail to be polite in the highest, truest sense.

There are laws in social life that have no intrinsic value. Such are mere forms without heart, and of course, subject to change. Benevolence and kindness should be the basis of social life. Rules of etiquette should be laid upon this platform.

We have now considered physical, intellectual, and moral strength. What a combination of forces. What an array of moral! Is there not something here that promises adaptation to our social wants? Something that bears consolation to theaurative language of our text? We have next to consider the quality of firmness. This when applied to character, is understood to mean stability, readiness of purpose. It is a readiness of mind to be faithful, restless, fond of change. This quality needs guarding. When a right position is gained, it is important that it should be permanent.

Every discovery of truth leads to the establishment of some foundation principle. If the truth be in the range of moral, the principle lives forever, it hence day.

There are many duties in our world to divert attention from life. How we feel the value of firmness. Let us next consider the quality of soundness. What is the character that we designate by the term?

What is the quality of soundness? It is the quality of being sound in the mind, body, and spirit. There is so much to be accomplished, and so much to be done, that we are often in a hurry to decide upon the path we are to take. We are often in a hurry to give up the path which just demands. A little of this and a little of that, consumes our time, exhausts our resources, and we find ourselves, after all, behind in some things really valuable. A little music, a little drawing, a little French, and a great deal of fancy

needwork, consume all the time, and leave nothing effectively towards forming a solidly of character, or of making a young lady an adept in any art.

What shall she do? Must we give up all our leisure time, and shut the world's hands against us, for our grand-children?

By no means! There is a good old Bible rule, always at hand, in emergency, and it does not fail us in this point.

Here we have it: "Faithful are a few things, ruler over many things." How natural the thought! We see the means. It is faithfulness that constitutes the good ruler; it is the good ruler that is distinguished by great achievements. The only way to be ruler over many things is to be faithful over a few things. *A man that is faithful over a few things, shall be ruler over many things.* We are the discriminating power. Select our accomplishments as we are most likely to succeed, and to be regarded as one in your sphere whatever it may be.

We have now considered the more prominent points of character which the figure suggests. We might desire to lecture to each one. The subject is too extensive. It has been my aim, young ladies, to magnify the importance of your position, to set it before you, in a truthful light, and to bring Scripture to bear upon it in a consistent manner. In a perfect state of society we shall expect to find the daughters occupying an honorable position, in an honorable manner, and possessed of those qualities of mind and heart which combine to form a good substantial character.

We have not yet spoken of the lovely. We have but incidentally glanced at the beautiful.

This we have purposely held in reserve, as properly belonging to the last class, the summing up, of our figurative illustrations.

"Polished after the similitude of a palace." It is worthy of note, here, that the Bible standard is all-comprehensive, overlooks nothing that can contribute to form a perfect model for woman. We have already spoken of politeness as growing out of the christian duties of benevolence and kindness. The express command, "Be courteous," is replete with meaning.

In a palace, we find not only beauty, elegance and taste, but proportion, symmetry, adaptation of parts. Without these, the effect of the whole would be lost. However graceful the distinct forms of pillar, column, and arch, how over dazzling the materials of which each are composed, there is no emotion conveyed to the mind, of beauty and worth, without the elements of harmony and fitness.

So in character, the analogy holds true. We want, first the firm, strong foundation of solid attainments; then the external expression of goodness, which forms the beautiful and lovely.

And all these, arranged in symmetry and harmony, constitute a well-balanced woman, such as the Bible commands to our taste and judgment, in the words of our text.

THE AMERICAN BIBLE SOCIETY.

ITS POSITION IN RESPECT TO THE SLAVERY QUESTION.

We have received more than one earnest letter of inquiry in relation to this topic. For some reason, it seems to have come under discussion. We could not do justice to such inquiries, by letter, without more time than we can well spare. In one instance we have had the historical extracts transcribed and forwarded by mail. We cannot multiply processes of that sort. For once, we give them a place in our columns, though, at the expense of displacing other important matter, and we fear, to the dissatisfaction of some who, having the book on their shelves, scarcely add to it, might do without the need to have it re-produced in their newspapers. We hope this specimen may induce some of the very numerous class who are writing letters of inquiry concerning other points of statistical and historical importance, concerning the great struggle to get the Bible made on purpose to furnish such information, and have it actually by them for reference.

From the history of slavery and Anti-Slavery, by William Goodell. Published in 1832.

THE AMERICAN BIBLE SOCIETY, an act of duty, aroused the religious community with its purpose to supply every

—We must not forget that the Am. Bible Society, has a very respect, changed its position, since 1832. If a lady has taken any new view, we will be grateful for the information. — Editor.

to the United States with Bibles. The auxiliary societies the agents, and the ministry in general for a number of years, kept the enterprise prominently before the public eye, and general communications were sent to the effect, that the whole was cast into the treasury, and at length, the report went forth, republished by the friends of Christianity, that the magnificent work had been accomplished. On investigation, some fine afterwards, appeared that there had been a slight oversight in the States. The bulk of the *laboring population* in the States of the republic, had, as we have seen, been overlooked in the distribution. The only reason of this neglect was, that they were of a darker complexion than their neighbors, were of African descent, were chiefly held as slaves, and for these causes were not encouraged or permitted to read. The number of the families left destitute (regarding every two persons as a family) was four hundred and fifty thousand, comprising a population of two million three hundred thousand, comprising a little more than *one-third* of the population of the whole country.

This was quite an important destitution. With a view to supply the American Anti-Slavery Society in May 1834 (through a committee representing several religious denominations) submitted a written proposal to the Am. Bible Society, in which they offered to contribute to the funds of the society five thousand dollars, provided the society would appropriate the same amount to the supply of the destitute colored population, and carry the measure to effect in two years from the 4th of July, 1834.

The offer was not accepted by the Bible Society, and mention was made of it in its Annual Report. Prominent members and supporters of the institution protested to regard the offer as a rude attack, amounting to an insult. The chief apologies for the course of the society were (1. that the laws of the slave States did not permit the slaves to read, and (2) that the work of distribution belonged to the auxiliaries, and not to the parent society. To these apologies it is sufficient to answer that in its foreign operations, the society does not hold itself embarrassed by the legislation that interdicts the scriptures—nor did its structure, nor the proper province of its auxiliaries, declare the parent society from proposing the supply of every family in the United States with Bibles. It could have been as easy for it to have proposed the completion of that supply, and undoubtedly this would have been done, if there had been no fear of offending slaveholding church members.—See *Emancipator*, May 27, and June 25, 1834.

An agent of the Bible Society, some time afterwards, was detected in furnishing a Bible to a colored person in New Orleans. He was arrested, but released on the ground of his not being acquainted with the laws, and his promising not to repeat the offence. The Bible Society of New Orleans, auxiliary to the American Bible Society publicly disclaimed the act, and protested its innocence of any participation in the colored people with Bibles. The *Emancipator* is not known to have uttered any remark of remonstrance to its "auxiliary" or any regret at the act it pursued.

At a meeting of the Orleans County (N. Y.) Bible Society, a Resolution was introduced, that the society request the American Bible Society to make a donation of Bibles for the fugitive slaves in Canada West. This was opposed and finally lost. No vote against the distribution was declared in this case.—*Orleans Evangelist*, July 2, 1840. *Chr. Rev. March*, 1846.

Whatever of progress or success of progress has been made by the Am. Bible Society will be shown by the following:

Publications say the Annual Report of the Am. Bible Society, for 1846 has been drawn, and contains a very interesting and valuable history of the work of the Society among the slave population. The Society has been obliged to require attention to be paid to the colored population of the country, and the number of the slaves who are doing it is very large. At the North, the colored population has been tested on the subject. The American Bible Society has been urged to take up the matter. In their own Report, under the head of Slaves, to acknowledge the

the existence of the measure would be to acknowledge the existence of the measure, and would be to acknowledge the existence of the measure, and would be to acknowledge the existence of the measure.

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PUBLIC WELCOME TO DR. CHEEVER.

We have already published an extract from the *Illustrations of the London Emancipation Committee*, presented at a *Summit* of invited guests.

The following was given at the public reception, which we have also given some account

At a public meeting convened by the London Emancipation Committee to celebrate the twenty-sixth anniversary of the abolition of Colonial slavery, held in Spafford's Hall, on Wednesday evening, August 1st, 1860, the Rev. Thomas F. Thompson, in the unavailability of Messrs. St. John and Morison, presided, reading the following resolution which was carried by the Rev. George Smith (one of the Secretaries of the Congregational Union of England and Wales), and seconded by the Rev. J. Stoughton, of Kensington, (ed for the *Emancipator* Magazine) and supported by the Rev. John Caspall, D. D., and passed unanimously with great applause.

Resolved, That the words following express the feeling of this meeting:—

We welcome to the metropolis of England the Rev. George B. Cheever, D. D., pastor of the Church of the Puritans, in the City of New York, who for the last twenty-five years has been an avowed Abolitionist, and, since the year 1850, has sustained a signal conflict with the deadly sin of Slavery in the United States:—

We tender him the assurance of our entire and hearty concurrence in the uncompromising principles upon which he has conducted his protracted controversy with the defenders and apologists of Slavery in Church and State in America —

We record our admiration of the fidelity, learning, and eloquence he has displayed in his vindication of the Holy Scriptures from the impious charge of containing a divine warrant for the hiding of 'property in man'—

We honor him for the spirit of self-sacrifice he has evinced in the midst of defecation, misrepresentation, and calumny—continued down to the hour of his departure from this sphere—and pledge ourselves to uphold him against the attacks of his enemies, whether these enemies be his traducers or ours.—

We wish him God speed in the effort he may make to arrest the attention of the Churches of Great Britain to the revolting, corrupting and degrading influence of Slavery upon the religious basis of the United States.

[illegible][illegible]

It is important, however, to keep in mind that the model was developed to explain the behavior of a single individual, not the behavior of the whole group.

The materials with the following properties are sold at the New York Central millage:

NEW YORK CENTRAL COLLEGE®

THE FUTURE OF EDUCATION

[illegible][illegible]

The whole in view addresses the same argument, though already in agreement with us. We had only rendered, respected friends and co-laborers, of the advantages were impartially afforded, and his years of more vigorous cooperation with us in the prosecution of the enterprise by your prayers and favorable influences, and by such patronage and special pecuniary aid as, in the providence of God, you are able to bestow. The motive for such cooperation we might but without our naming in your intelligence, convictions of duty and Christian benevolence. The President of the College

CYRUS P. GRIFFIN, A. M.,

who was originally elected in the year 1848 and has been re-elected the present year. He has accepted the office and the Trustees and friends of the Institution are in expectation of a successful and prosperous career of usefulness under the administration of President in Grosvenor, who, in the infancy of the College, drew about him more than one hundred and fifty students in the first year, many of whom possessed minds of the first order, and now, eminent as bold thinking, acting men, and refined, thinking, efficient and excellent women, remember the President with the kindest esteem, confidence and gratitude.

The locality of the College is in the center of the county of Cortland, the inhabitants of which are distinguished by their patronage of schools and academies, and their consequent intelligence and good morals. The scenery surrounding the institution is beautifully varied, and the climate is salubrious.

TERM, EXPENSES, &c.

The terms or sessions are three in a year, each continuing thirteen weeks. The Summer vacation has nine weeks. Winter and Spring vacations each two weeks. The fall term of the present year commences on Wednesday, August 20, 1903.

UNION IN THE ACADEMIC DEPARTMENT

LANGUAGE* AND HIGHER ENGLISH BRANCHES.	\$5
ELEMENTARY ENGLISH BRANCHES.	8
INSTRUCTION ON PIANO.	8
PAINTING IN OIL COLORS.	2
USE OF PIANO.	2
DRAWING.	3

The Annual Commencement Exercises are to be held Wednesday in June. On the Lord's day preceding, we observe our dead and bury the Children of a minute appointed in the Trust of the money by the President. The intervening days are occupied in Public Exercises of all the Classes by their respective teachers.

Private reviews of the module papers during the year in the regular Biology Classes, and during the last period in the Advanced Placement course during the previous year. Students are advised to read over the Faculty examination, and discuss problems with you.

1. is desired and, in general, expanded, and any other information to the A-1000. The amount to be deposited for the opening of each term and the amount to be collected. The amount is applied for six weeks before the beginning of the year.

Students who were interviewed at two times during the study reported that some, but not all, students at the Faculty during the experiment were able to understand the meaning of the words, and that some students were able to understand the meaning of the words, but not the meaning of the words.

...and we will be looking at their financial affairs before they are reported by the company's directors.

The company has a long history of innovation in the village. All activities involving the Internet will be properly handled in accordance with the Tradition.

¹In January 1906, the Tenth Amendment was made Permanent.
NORTH DAKOTA, SECONDARY,
²The amendment, July 1891.

THE PIKE'S PEAK EXPRESS

The *Black Week Express* arrives the morning with *Down* for City late in the 2nd day.

A letter riposte is being received for answering, the following is from Post-Kennedy in Denver, with a good prospect of time for the next issue.

The spot rates for rising interest rates are 1.5% above 10-year bonds near Enryal and 1.8% higher. The average from \$200 to \$1.7 million. The cost of money has been taken into account and is supporting from the gold market to the same extent.

The Georgia Growth Initiative pays Mr. and Mrs. M. Nally Georgian, who have been involved in the business since

Some waters discharged in gold with are obtained at below cost but the general feeling is one of increasing confidence and there is a steady increase of output, comparing the gold from the mines.

From \$40,600 to \$3,000 in just per week, now buying for the river, mostly in private hands, while Clark says, "The market is moving and coming about \$2,000 per day. Many substantial back holdings are going up."

MYSTERIOUS DEATH OF AN EDITOR'S DAUGHTER.—SUSPENDED OUTRAGE AND MURDER.—A correspondent of the *New York (N. Y.) Herald* writes that the village of Mohawk had been thrown into great excitement by the finding of the dead body of a young girl in the canal at that place. The circumstances, as they appeared on the coroner's inquest, are thus narrated:

"Abby Keyser Bowe, daughter of O. A. Bowe, deceased, and formerly editor of *The Herkimer Journal*, left Frankfort on the night of the 10th inst., for Herkimer on the canal. Arriving at that place about 9 1/2, she there took the omnibus for Mohawk; arriving there, she got out at the first landing, and to her husband's surprise, she was the last seen of her husband. At 10 o'clock her screams were heard by neighbors living not far distant from the spot where her body was found. She was also heard by some boatmen who saw her struggling in the water, and went to her assistance, but to no avail. A boat was obtained, and her body recovered, and covered in about two hours after her screams were heard. It is stated that the scream of her servant was heard."

We were acquainted with Mr. Bowe at Herkimer, and afterward in this city, when he was an employee of the N. Y. Sun. The tragical fate of the young lady should be a caution to females, against being out alone in the evening, even in the country—much more in the city.

THE LATE FROST.—A great deal of property has been destroyed by the recent heavy rain, by which various parts of the country have been visited. The frosts which have occurred in this State, Pennsylvania, Canada, and Louisiana, must have annihilated crops and property to the amount of more than a million of dollars. The rains have been very bad, but small as our loss when we come to compare this season with the blessings with which Providence has blessed our country, the result of the harvest of our country happens places us in a position to make light of such losses.—*Bend.*

A SLAVE CASE.

PALESTINE POST, Tuesday, Aug. 2, 1954.
In the Quarter Session this morning, Palestine Office
was applied for a writ of habeas corpus, for the removal of Sir
C. G. ... and a ... to ... of W. T. ...
... of Virginia, ... of ...
Also, a ... was ... by Sir ...
... and her voluntary return to ...

The poor woman, poverty-stricken and debilitated by illness, who was would not leave.

The Principia.

NEW YORK: SATURDAY, SEPTEMBER 1, 1860.

THE TRIBUNE ON POLITICAL PRACD

Is slavery an institution? It appears to be quite a modern one. Writers in the olden times did not call it an institution. Dr. Hopkins charges the classical governments with having commenced the enslavement. Does a government ever "commence" with itself or with its "institutions"? Could the Colonial government have been accused of "commencing" with their own laws, or with those who acted in accordance with them, and under their authority? Did Washington, Jefferson, Madison, Franklin, Hamilton, Jay, Pinckney, or any of the founders of our Government ever speak of slavery as being one of "our institutions"? Or of its being an "institution" at all? We do not remember the language.

When, then, were, how, and by whom was slavery ever instituted in this country? Was it done by the Articles of Association of 1774, in which the slave trade was denounced? By the Declaration of Independence in 1776? By the articles of Confederation in 1787? By the Federal Constitution in 1787-91? Read those great *National Charters*, and see if you can find it there?

Was it done by the Colonial Charters previous to 1776? Or by the State Constitutions previous to 1789? Enquire and see.

Was it ever done by Colonial or State enactments—either before or after the Revolution? John C. Calhoun, Sen.ators Mason and Douglas, Judges Porter and Matthews say it was not, nor by any other act of government.

Why, then, should slavery be called "an institution," any more than the slave trade, which is piracy—any more than highway robbery, theft, arson, murder, or any other crime!

JOHN BELL AND THE TRIBUNE.

Up this way, John Bell is commended for the Presidency on moderate compromise, half-and-half on the slavery question. But, down South, he is urged after this fashion by Mr. B. F. Hill, a Bell Elector:

"I repeat, we have four candidates in the field, and of these John Bell is the only one who has always stood directly against the Wilnot proviso, and Squatter Sovereignty!"

"John Bell is the only candidate who has voted directly in favor of protection."

"John Bell is the only candidate who has declared that slavery was the great element of our prosperity as a nation, and was right according to the laws of God and nature!"

"John Bell is the only candidate who has declared that humanity to the slave, no less than justice to the master, required the diffusion and extension of slavery."

"What excuse shall a Southern man render his conscience and his country, for refusing to vote for John Bell?"

It should be understood that Mr. Hill's protection, relates not to American Industry but to slave property in the Territories.—*Tribune.*

QUERY.—How long is it since *The Tribune* declared its opposition to vote for either Bell, Bates, or Crittenden, as nominees of the "more comprehensive party" that was expected to take the place of the Republican party, a project knocked in by the Gerrit Smith nomination in 1859, Seward's "irresponsible conduct" speech, and the Harpo's Ferry affair? If John Bell would have been a good candidate enough for the *Tribune*, why not for the Union party? The best estimate the *Tribune* can make of Mr. Bell is, that, as he is commended at the North, he is represented as moderate compromise, half-and-half on the slavery question, and yet the *Tribune* would have accepted him!

In Alexander Hamilton's first political speech, occurs these memorable words:

"The sacred rights of men are not to be rummaged for, among 'liberalisms' or 'maxims,' which are written as in a book, in the whole volume of human nature, by the hand of a Divinity itself, and can never be erased or obscured by mortal power."

Hamilton was an abolitionist—an officer of an abolition society.

At that we have ever asked or urged, is that you should not cheer the voters by pretending that your electors will give you one man, when they will really vote for another. If you can form a composite Bell-Douglas-Breckinridge ticket, we will champion it, if you can all agree to support a ticket that will be solid for Douglas for Bell, or for Breckinridge, as he is. It is your right to do so. If you can agree to support a ticket composed of Douglas, Bell and Breckinridge, then you are associating with each other well. But you have no moral right to run a ticket on which part of the Electors are represented as Germans and Irishmen, as certain to vote for Douglas, and all the assie time to the Whigs and Know-Nothings as certain to vote for Douglas. That is a fraud, and we will up with every person in it. If you do better before it just go ahead.—*Times.*

The *Tribune* says this to the *Journal of Commerce*, and is very wrong in saying it. But what does the *Tribune* think of the morality of nominating candidates and constructing platforms, with a view of making pro-slavery and anti-slavery votes—as in the case of Harrison, Taylor, Clay, Fremont, Scott, Fremont and Lincoln! All in its proper 10 minutes of Bell and Bates? Also in the Pittsburgh, Philadelphia, and Chicago platforms of the Republican party? Who does not know that both the platforms and the candidates are shaped and selected for the very object of representing them to be one thing, to one class of voters, and the very opposite to another class?

THE PRESIDENT AND THE SLAVE-TRADE

We published yesterday the official reply of the American Government to Lord John Russell's circular dispatch on the Coast-trade and the Slave trade. The President's objection to the British Minister's three propositions have been well taken. They are objections which have been urged over and over again in the columns of the *Times*, and are not new to its readers. The first proposition is to close our ports to all ships from the English, American, and Spanish vessels. It is very properly expressed in this respect, that the American Government has been faithful to its duty and to its treaty stipulations. We have kept up, at a large expense, the fleet that we promised to keep up, and we have done all in our power to intercept the traders between the African coast and the Island of Cuba.

But here our active interference, and with it our national reputation, are involved, and our interests are involved, in law to follow suspicious vessels into Spanish waters, and every one knows that cruising after slavers, under this pretext, will never put a stop to the traffic. The experience of the last ten years has demonstrated that the larger the fleet stationed upon this service, the more vigilant and persevering—the more determined and cruel—are the criminals engaged in the piracy. The activity of slave traders is greater now than it has been for a quarter of a century, since the first resolution of Congress was introduced in Cuba to prosecute more effectively the illegal traffic.

The second British proposition is, that laws of registration and inspection, be passed in the Island of Cuba, so that the employment of slaves imported contrary to law may be detected by the authorities. To this we reply that we have no right to interfere with Spanish domestic legislation. And if we had such a right, there is every reason to believe that fresh laws on the subject of the slave trade would be enacted by Congress, that would be more effective than have been evaded again and again in times past. Spain has legislated abundantly on the subject. She is only required now to enforce the laws already in existence.

In the third suggestion of Lord John Russell—a regulation of emigration from China to the United States, it would seem, are not called upon to participate. We have no need, and, probably, never shall have any need of Chinese laborers in this country, and the barbarous manner in which they are treated by the Chinese has been treated in our columns. It is not necessary to say that the Chinese slave trade has been evaded again and again in times past. Spain has legislated abundantly on the subject. She is only required now to enforce the laws already in existence.

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and while that duty remains unperformed it is wrong to say and do anything but what is necessary to prevent the evil, and to expose resistance upon the Constitution, and to the people, in Lord John Russell's Time.

It is in vain for Lord John Russell, or President Buchanan or Henry J. Raymond—British Premier, American President, or Metropolitan Editor, to think of looking the people, by any possible progress for putting down the slave-trade, without putting down slaveholding. The history of Christianity for fifty years past, proves this. And the records of the British Parliament, show the official investigation, decision, and testimony of that body, in the last years ago. Every minister, school-boy, lawyer, or ought to know that all the talk about putting down the slave-trade from those who are earnestly interested in putting down slaveholding is shown hypocritical cant, done in the name of religion. Fifty years ago it was (thence) some in a general suppression of it, but then just as some now believe in the practicality of halting the spread of slavery, very without directly exterminating it. But it is otherwise now. The experiment has been tried and has proven a failure. The *Times* itself is not so far behind the times as not to know that the slave trade in this country was never so vigorous as it is at present, and that so long as slaveholding increases, the slave trade will increase.

The pretence that slaves are carried only to Cuba and Porto Rico, is partly utterly cool, after the recent developments in our Southern States, where whole cargoes are openly landed and distributed among the planters. Under the Presidency of Monroe and Van Buren, official statements were made of the extensive smuggling of slaves into this country, and, if the New Orleans journals are to be believed upon, the ratio of importation has been doubled and tripled within a few years, and now they boldly set any prohibitory laws at defiance.

LINCOLN'S ANTI-SLAVERY.

Edw. Foster & Co. of Columbus, published a life of Lincoln, so far as those who vote for him may have some idea of political greatness and goodness. His virtues as a representative at Washington in 1847 are thus summed up:

"The new member from Illinois, who had distinguished himself in 1844 as the friend of Clay, and the enemy of Texas annexation, took his seat among these great men as a representative of the purest Whig principles; he was opposed to the war, as Crittenden was; he was anti-slavery, as any man was favored internal improvements, as all the great Whigs did."

"He was anti-slavery as Clay was!" Think of that, ye political abolitionists whose votes are demanded for the rescue of Lincoln. As anti-slavery as Clay, the Great Compromiser, who always stood ready to mediate between the friends and opponents of slavery, by inducing the latter to yield all! As anti-slavery as Clay, who boasted of his fifty slaves, fat and sleek! As anti-slavery as Clay, who declared "that is property which the law makes property!"

Yet we question not the truthfulness of the comparison. It is one eminently fit to be made. We have never yet had a more anti-slavery man than the dead slaveholder of Kentucky.—Truly "He is anti-slavery as Clay was, and his party is anti-slavery as was the old Whig party, and all a whit more so.—*Anti-Slavery Bugle.*"

We think the A. S. Bugle might have made a still stronger statement. Neither Seward, nor Greeley, nor Republican Conventions, will now take as high anti-slavery ground as did Seward and Greeley, and their Whig Ounces fifteen years ago. Then they were in favor of "Wilnot proviso!" and "No more Slave States." Now they have dropped that plank of their platform. Then they professed to be against the inter-State Slave trade, and slavery in the District of Columbia. Now they make no such professions. They named that "the Whig party" was the Abolition Party. Now they declare their Republican party to be the "white man's party," the party opposed to anti-slavery agitation—and they charge the Democrats with slandering and falsehood for calling them abolitionists, and their party an abolition party. We were once excited to vote for Henry Clay to keep in Texas. But who excites us now to vote for Abraham Lincoln to "keep out" of our State that presents itself? Mr. Lincoln says, explicitly, that can promise no such thing—that if a State uninfluenced by the actual presence of the institution

